**Whakatauki:** Me oioi te ringa, ka puta te tama a Urukoroa

*Literal:* When agitated by the hand, the son of Urukoroa will appear.
*Urukoroa* was one of the comets that brought fire to earth.

*Metaphorical:* The whakatauki suggests that we need to actively participate before a fire can be started and the desired result achieved. The metaphor can be applied to launching *Te Kotahitanga* in your school.

In November 2013, *Te Kotahitanga* was recognised internationally with the conferring of an award from the World Innovation Summit for Education.
Overview

This module sets out to explain in detail all aspects of the Hui Whakarewa; the hui at which the school-based facilitation team will launch Te Kotahitanga with staff and, on the final evening, with the Maori community.

It contains planning activities and a detailed outline for each day's programme. It also includes a case study from a Phase 3 school.

Instructions for workshop activities 1-15 with their accompanying workshop activity sheets are included in the Resources section page 28 onwards.

OHT masters and PowerPoints are included at the end of this module.

Module 6B provides an outline for a Hui Whakarewa with a small cohort of teachers.
Understanding Hui

Hui as a term is becoming more widely accepted in the New Zealand vocabulary and psyche. Often hui are understood to be a form of meeting. As a Te Kotahitanga facilitator, you will be required to run a number of different types of hui. Rangiwhakaeahu Walker, one of the kuia whakaruruhau for Te Kotahitanga, gives some basic understandings about hui and identifies the important place of karakia.

Meetings and other gatherings that take place on a marae are hui. If it takes place on a marae, it’s always called a hui and it always starts and finishes with karakia. However, if the meeting takes place somewhere else, like not on the marae but the kaupapa is Māori, I would refer to it also as a hui; however, it must also have a karakia at the beginning and ending if it is kaupapa Māori. Mihimihi is always there, especially if there are visitors. If we have visitors, we always extend a mihimihi before we have karakia. You do not necessarily have waiata, but they do have karakia.

Different areas will have different expectations of hui. At some hui, rangatira may say, “We do it this way”. It is important to check with local people what the different expectations, the different tikanga, are. If we go to Te Tai Tokerau, for example, some tikanga might be different and who am I to trample on their mana. I can only speak for Tauranga Moana, but I would think it would not be much different. However, that’s important. You’ve got to know the tikanga in that area when you attend hui or when you are organising hui.

Hui bring people together for common purposes. Every meeting is a hui, but the kaupapa is different. Sometimes people come to listen and find out what is happening, just like the new teachers to a project. There are people in the front, but there are also people doing the outside work and people out the back. Everyone knows their role and knows how to work together to make the hui work. It’s up to the people organising the hui to do it right. A hui usually has clear expectations so that everyone knows what will happen. Problems are discussed and suggestions come from all of the people so that decisions are made collaboratively.
Mate Reweti, one of the original kuia whakaruruhau for Te Kotahitanga, talks about the place of hui in the contemporary world.

A hui involves a gathering of people operating within Māori protocols. People come together to voice their ideas and to talk over issues and solve problems.

Today hui take a variety of formats and can be either informal or formal. Whatever the case, hui usually begin with a karakia and whakawhanaungatanga before the kaupapa or agenda is covered.

Sometimes hui are held to share material of common interest or to address a problem. When the agenda is covered or a consensus is reached, then the hui is closed with poroporoaki and again karakia. Often, as part of the hui procedure, food is shared. Traditional Māori protocols such as these mark the difference between a meeting and a hui. More formal hui would use all of these protocols as well as other strictly prescribed procedures.

Rose Pere (1991) describes key qualities of a hui as involving:

... respect, consideration, patience, and co-operation.

People need to feel that they have the right and the time to express their point of view.

You may not always agree with the speakers, but it is considered bad form to interrupt their flow of speech while they are standing on their feet; one has to wait to make a comment.

People may be as frank as they like about others at the hui, but usually state their case in such a way that the person being criticised can stand up with some dignity in his/her right of reply.

Once everything has been fully discussed and the members come to some form of consensus, the hui concludes with a prayer and the partaking of food.